

Subject; and therefore I shall here conclude this Paper, as soon as I have added this Confirmation, as well of what I last related, as of something that I observed before, That having included in small *Receivers* two pieces of *rotten Whittings*, whereof the one, before it was put in, scarce shone so vividly, as did the other after the *Receiver* was exhausted; and having ordered the matter so, that we were able to keep out the Air for some days, at the end of about 48 hours, we found, that the more strongly shining Body retained yet a deal of Light; but afterwards looking upon them both in a dark place, we could not perceive in either any show of Light. Wherefore having let in the Air into that *Receiver*, whereinto the Body that at first shined the faintlier had been put, there did not ensue any glimmering of Light for a pretty while: nay, upon the rushing in of the Air into the other Glass (then also made accessible to the *Atmosphere*) the Body that at first shone so strongly, and that continued to shine so long, shewed no glimmering of Light. But being resolved to expect the issue a while longer, our patience was rewarded within less than a quarter of an hour with the sight of a manifest light in the Body last nam'd, and a while after the other also became visible, but by a Light very dim. The more luminous of these Bodies I observed to retain some Light 24 hours after; and the hitherto recited Experiment had this peculiar Circumstance in it, That the two *Receivers* were uninterruptedly kept exhausted no less than 4 days, and as many nights*.

* what method
the noble Au-
thor of these

Experiments used in keeping out the Air for so long a time will probably be made known ere long by himself.

An Account of two Books.

I. PARTHOLOGIÆ CEREBRI & NERVOSI GENERIS SPECIMEN: In quo agitur de MORBIS CONVULSIVIS & SCORBUTO, studio THOMÆ WILLIS, M.D.

WHAT this excellent Author formerly promised of the whole *Pathology of Brain and Nerves*, he gives in this Book a very considerable *Specimen* of. The knowledge of the Diseases which use to affect these parts, is esteemed very difficult and intricate, and particularly the true causes of *Convulsions* are of a very deep search. For the clearing them up, this Author Philosophiseth

Iosophiseth after this manner. He teacheth, that there are indeed *Animal Spirits*; that they constitute the *Being* of the *Corporeal Soul*, and are also the next and immediate Instruments of all *Animal motions*, producing them by a kind of *Explosion* or Shooting; upon which *Elastick* or *Explosive* Power, he establishes his whole Doctrine of *Convulsions*. To which, he annexes a Disquisition of the *Scurvey*, as being near of kin to the same Doctrine, and grounded upon the same *Hypothesis*.

The First Part consists of XII. Chapters.

1. Of Convulsive Motions in general.
2. Of the *Epilepsy* or Falling-sickness.
3. Of the differences of the *Epilepsy*, and the Causes of some of the *Symptoms* thereof; together with a Draught of the method of curing this Disease.
4. Of the other kinds of Convulsions, and particularly of those in *Children*.
5. Of the Convulsive-fits in *grown* and *aged* persons, proceeding chiefly from the vitiated *Origin* of the Nerves.
6. Of those Convulsive Motions, whose Cause lies about the *Extremities* of the Nerves, or within the *Plexus nervi*.
7. Of those that are caused by Liquors, bedewing the nervous Bodies, and irritating the whole processes of them into Convulsions; where are considered the Cramps that arise from Poysons.
8. Of the *Universal* Convulsions that are wont to be caused in malign, or ill-judged, and some anomalous Feavers; where are described the *Epidemical* and *Malign* Convulsive Distempers formerly reigning in some parts of *Germany*, as also that *Epidemical* Feaver which raged *Ann. 1661*, in *England*, and did principally afflict the Brain and Nerves.
9. Of those that proceed from the *Scorbutick* Disposition of the *Nervous Juice*.
10. Of *Hysterick* Passions, where he maketh the *womblead* *Not guilty*.
11. Of those Passions that are vulgarly called *Hypochondriacal*, shewing, that they are chiefly Convulsive; where by the by he treateth of *Chalybeat* Remedies.
12. Of Convulsive *Coughs* and *Asthma's*, and their Cure.

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The Second Part contains XI. Chapters.

1. A Description of the *Scurvy*, its internal and *next* Cause to be principally in the Blood, and sometimes in the depraved Juice of the Nerves.

2. Of the *remoter* Causes of the *Scurvy*, and whence the Mass of the Blood, and consequently the Nervous Liquor, receive its depravation.

3. Of the *Differences* of the *Scurvy*, its Signs and Symptoms, and chiefly such as arise from the *Blood* being tainted.

4. Of those Accidents which happen in the *scurvy*, by reason of the *Brain* and the *Nervous Stock* being vitiated.

5. Of the Symptoms that arise from the conjoined Distempers of the *Blood* and the *Nervous Juice*.

6. Of the *Prognosticks* of the *Scurvy*; where he takes notice, that a *prevailing Scurvy* at last ushers in a *Dropsie* or a *Consumption*.

7. Of the Cure of the *Scurvy*; where, among other Remedies, he mentions several *Specificks* for this Disease.

8. Of such *Medicaments* as respect the *Scurvy*, caused in a *hot* Constitution, and in a *Sulphury-saline* Distemper of the *Blood*.

9. Of the Cure of the various and urging Symptoms of the *Scurvy*; as, difficult *Respiration*, Scorbutical *Cholick*, *Fluxes*, *Giddiness*, *Hemorrhagies*, loose and rotten *Gums* and *Teeth*, Pains in all the *Limbs*; besides the *Scorbutick Gout*, *Convulsions*, *Palsies*, *Atrophy*, *Feaver*; as also *Rheumatisms*, *Dropsies*, and the *Noise* in the *Bones*, which some are troubled with in this Disease.

10. Of the *Vital* Indication, declaring by what Method and Medicines either the fainting Patient may be supported, or his decayed Forces restored; where he discourseth of Cardiacal Opiat Medicines, and of the Diet that is fit for *Scorbutical* persons.

11. Some rare and very considerable Relations and Cases of *Scorbutick* Men and Women.

II. ALPHABETUM NATURÆ, 1667. Authore F. M. B. V. HELMONT.

THIS small *Traët* (the Subject whereof seems to be new, not treated of hitherto by any we know of in Print) is publish'd both in the *Latin* and *German* Tongue, but came to our hands in the latter only; a *Latin* Copy, designed

designed for us before, having miscarried at Sea, which we have not been able hitherto to get supply'd, because of the scarcity of the Copies of that Edition, as it was signified to us from *Amsterdam*.

It is divided into three parts: The *First*, in five Dialogues, treateth,

1. Of the *motions* and *configurations* of the *Mouth* of Man; and how a Man, born deaf, and consequently dumb, may come to understand both them, and by them the mind of him that forms them; where 'tis observ'd, that a Man born deaf is not altogether destitute of all motion of his *Tongue*, and that he may be taught to understand others by the motions of the Mouth and Tongue, much after the manner as others are taught to read; but that this is much more easily practicable in those *wide-mouth'd* Languages, which do remarkably expose to the Eye the motions of the Tongue, Lips, Throat, &c. than in those that are *narrow-mouth'd*, and require but very slight motions of the Lips and the other Organs of Speech. To which is annexed, a method suitable to that Principle, of teaching deaf and dumb Men to speak; together with an Example of a *Musician*, who being altogether deaf, and weak-sighted withall, was by the Author brought so far in the space of three weeks, that he was able to answer to all that was spoken to him, provided it were done slowly, and with a well-open'd Mouth; who also afterwards by himself, as soon as he had by this very way learned to know the Letters, and to read, did, by confronting only the *German* and *Hebrew* Bibles, learn in a short time the *Hebrew* Tongue so well, that now he understands the whole *Hebrew* Bible.

2. Of the *Proprieties* of the *Hebrew* Tongue. How the Letters thereof are meet representations of the motions of the Mouth? How the *Hebrew Alphabet* may be described (as 'tis done here) by representing the Letters thereof in the *mouths* of so many pictured Mens heads? How this *Alphabet* is to be compared with other ways of Writing? To which is added, a disquisition concerning the true ancient manner of Writing, and the original of other ways, and how the true way may be found out, and how much the Names of the Letters conduce thereunto?

3. Of the Nature and Properties of the *Tongue* of Man. Where, *first*, is considered the Speech of young Children, how and in what order *that* is made; *then*, the requisiteness of the *change* of *Tone* to Speech; and how by the various openings of the Mouth and the Teeth, that change is caused. After which, the Author proceeds to the description of the *Tongue*, *Wind-pipe*, *Larynx*, *Epiglottis*; where he not only shews, how by a peculiar use of the *Epiglottis* one may come to speak inwardly, as do the *Ventriloqui*, by attracting the Breath, and without opening the Mouth; but annexeth also divers Rules concerning the Motions of the *Tongue*, observing especially the perpetual concord of the Mouth and Tongue in their motions, and the *representation* of the Tongue's motion, requisite for every Letter, in the Image and Figure of such Letter.

4. Of the *Breath* of Man, its quality, and its necessity for the forming of the *Voice*. Where he shews, how by inspiring, the *Breath* is distributed through the *Lungs* (the nature of which he also describes), and how the same circulates through the whole *Body*.

5. Of the *Animation* of the *Voice* of Man by his Masculine and *Generative* Power. Where lie discourses of the difficulty found in little Children, to pronounce certain Letters; and also of the weakness of the *Voice* in Children and Eunuchs. *So much of the first Part.*

The *second Part*, in one Dialogue, gives an account, How the *Motions* and *Configurations* of the *Mouth*, and the *Framing* of the *Voice*, are represented in the *Hebrew Alphabet* (for, to this Tongue the *Author* confines himself; but with what reason, the Intelligent Reader of the Book it self may judge :) explaining the *Sound* of each Letter, the *Motion* of the Tongue accompanying the *Sound*, and the *Figure* of the Letter, resulting from thence; together with each *Letters* name, signification, and aptitude, to form the next following Letter. Which done, he proceeds to shew, how the *Vowels* are formed by the *different Openings* of the *Mouth* and *Teeth*; so that to every Vowel belongs a peculiar dimension of *Wideness* in the Mouth: And according to the shape of the outward Mouth, the Tongue and Breath are conformably moved within. To which are added, the *Names* of the *Vowels*, and their *Figures*; their absence in most ancient Writings, and the several places in the Mouth for their formation. All which is concluded partly with a deduction of the Cause, why the *Hebrew* Tongue is written from the *Right* hand to the *Left*? partly, with an Explanation of the method used to compose out of such Letters and Language a *Grammar*, viz. by comparing the *Consonants* with one another, and the *Vowels* as well with one another as with the *Consonants*; forasmuch as the nature of one being well considered with respect to the other, 'tis not difficult to judge, how they agree or disagree together: Whence *Rules* may be formed, how and why this or that Letter or Vowel is to be changed into another, &c.

The *third Part* treateth of the *perfection* of the *Hebrew* Tongue; where in it consists, and how highly 'tis to be valued: To which is subjoyn'd, *first*, a disquisition of Reason, why the *Radical* Words in the *Hebrew* Tongue can consist of no more than three *Consonants*? *Secondly*, a Discourse touching the *Hebrew Accents*, shewing, that 'tis a *new* Invention, and that the *ancient* Art of *Musick* being lost; and consequently to us unknown, the *modern Hebrew* Accents cannot reasonably be said to have been the *Musical* Notes of the *Ancients*, since especially all sorts of *Hebrew* Books, and even their *Chapters* are marked therewith; though the *Author* acknowledges, that the newness deprives them not of the advantage of being useful.

In the *SAVOR*,

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